COWLEY

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A QUARTERLY REVIEW OF THE AMERICAN CONGREGATION OF THE SOCIETY OF ST. JOHN THE EVANGELIST

OL. VII SUMMER, 1934 NO. 26

Works of the Society of St John the Evangelist

The American Congregation

The Home Province

The Mother House, St Francis' House, 980 Memorial Drive, Cambridge, Mass.

The Mission House, 33 Bowdoin Street, Boston, Mass.

Church of St John the Evangelist, Bowdoin Street, Boston, Mass.

Church of St Augustine and St Martin, Lenox Street, Boston, Mass.

St Augustine's Farm for Children, Foxboro, Mass.

St Mary's House, 144 West 47th Street, New York, N. Y.

Church of St Mary the Virgin, 139 West 46th Street, New York, N. Y.

S.S.J.E. in Japan: Care of the American Church Mission, Ikebukuro, Tokyo.

The Pacific Province

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The Rectory, 162 Hickory Street, San Francisco, Calif.

The Canadian Province (Autonomous)

House of the Transfiguration, Bracebridge, Ontario.

The English Congregation

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The Mission House and Churches, Poona, India.

The Mission House and Churches, Bombay, India.

The South African Province

The Mission House, Capetown, South Africa.

The Mission House, Church and Outlying Missions, St Cuthbert's.

Cowley

A Quarterly Magazine

of Subjects Missionary and Religious

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Office of Publication

980 Memorial Drive, Cambridge, Mass.

SUBSCRIPTIONS: $1 per year. Single copies 25 cents.
Subscribers are benefactors of the Society of
St John the Evangelist

On sale at

Old Corner Book Store, Bromfield Street, & Church of
St John the Evangelist, Boston

Edwin S. Gorham, Inc., 18 West 45th Street, & Church
of St Mary the Virgin, New York City

Georgia L. Bender, Room 348, Bellevue-Stratford Hotel, Philadelphia

CHURCH AND CLOISTER

PROPOSED MONASTERY BUILDINGS, CAMBRIDGE
CRAM & FERGUSON, ARCHITECTS

Cowley

A QUARTERLY MAGAZINE

of Subjects Missionary and Religious

Published by the American Congregation of the Society of St John the Evangelist

Vol. VII Summer, 1934 No. 26

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The Oxford Movement

II. The Holy Catholic Church*

"For His body's sake, which is the Church."
Epistle to the Colossians I, 24*b*.

IN the year 1833, before the preaching of Keble's Assize sermon at Oxford, before the publication of any of the famous *Tracts for the Times,* Thomas Sikes, an English High Churchman of the old school, made a surprising and prophetic observation. It is one of those rare instances of true prophecy, of a true foretelling of events before their happening. "Wherever I go all about the country, I see among the clergy a number of very amiable and estimable men, many of them much in earnest, and wishing to do good. But I have observed one universal want in their teaching: the uniform suppression of one great truth. There is no account given anywhere, so far as I can see, of the one Holy Catholic Church. . . . The doctrine is of the last importance; and the principles it involves of immense power; and some day, not far distant, it will judicially have its reprisals. . . . And woe betide those, whoever they are, who shall, in the course of Providence, have to bring it forward. They will be endlessly misunderstood and misinterpreted. There will be one great cry of Popery from one end of the land to the other."

So much for Thomas Sikes. Almost immediately his words were fulfilled. The sermon was preached, the tracts were published and the Oxford Movement was started. For the basic idea of the Oxford Movement—of Keble's famous sermon, of the *Tracts of the Times,* of the preaching of Newman from the pulpit of St Mary's—was the re-proclamation of the great forgotten truth—the reiteration of the doctrine of the one, Holy Catholic Church. And the misunderstandings and sufferings and persecutions of those who proclaimed it were long and grievous.

*A sermon preached in the Church of St Mary the Virgin, New York City, on Sunday, October 1, 1933 by the Reverend Granville M. Williams, S.S.J.E.

In the view of state officials and of many others one hundred years ago, the Church was a mere human convenience; brought into being, as it were, by act of Parliament; kept in existence because of its establishment by State law; supported by the generosity of the same State as a thing useful to the government of the English nation. Religion was a good thing in general; the Christian religion was a useful thing in particular. And it was especially becoming and useful that the religious side of the nation's life should be organized in a seemly way—as a State department—so that patriotism and religion might walk hand in hand. These were the ideas of many concerning the Church of England—a Church a handmaid of the State and subservient to it.

But these were not at all the ideas of Newman, or of Keble and Froude, or of the followers of the Oxford Movement. To them the rights of the Church were derived, not from the State, but from Christ her divine Founder who brought her into being. To them, the bishops of the Church were no mere State officials, lords of the realm, but successors of the Apostles, armed with a divine commission, the authority of Christ Himself. The dangers were obvious. The State was attempting to infringe upon the divine rights and spiritual independence of the Church; and yet, even though she gave herself over to "National Apostasy",—that would not and could not in the end harm the Church because, as part of the Holy Catholic Church, the Body of Christ, she was divine and, therefore, indestructible. That was the proclamation made in Keble's sermon—the rights of the Church as the Body of Christ; the assertion of her divine rights, the assurance that, whatever might befall, those who so regarded the Church must triumph. "A true Churchman . . . has the encouragement which no other cause in the world can impart in the same degree; he is calmly, soberly, demonstrably *sure* that, sooner or later, *his will be the winning side,* and that the victory will be complete, universal, eternal." For the gates of hell cannot prevail against the Church which is Christ's Body—the Holy Catholic Church. Of that Catholicity the

Apostolic Succession, preserved by the Church at the Reformation, is an assurance and a sign.

This was the importance of Keble's sermon preached on the fourteenth of July, 1833: the spiritual independence of the Church of Christ. It is easy to miss its significance, to recall that the suppression of ten bishoprics in Ireland was the immediate occasion for the sermon, and easy to point out that, in the face of conditions existing in Ireland at that time, the State was doing the right and the good thing in arbitrarily suppressing these Irish bishoprics and redistributing to better advantage the income from the suppressed sees. No doubt that was true. But that was not the point. The point is that the State has no right to interfere with the spiritual independence of the Church, to make or suppress bishops, or declare what the Church shall teach and do—that Caesar has no right to claim for tribute the things of God—that Christ's Church must be forever free to bear witness to the truth as it is in Christ without any human interference whatever.

Today we keep the yearly dedication festival of this parish church of ours, and we rejoice and exult and are glad in the beauty of God's house. "How amiable—how lovely are thy dwellings, thou Lord of hosts." But we keep that feast only because we believe in the Holy Catholic Church and its divine origin. For the beauty in which we exult—the thing we love in our Church—is not an outward beauty merely of music and light and color and liturgy—(though that is all there), but an inward beauty. The King's daughter, the Bride of Christ is all glorious within. Here in the Body of Christ is the source of supernatural life. This is the gate of heaven, God's House, the source of supernatural grace to our souls. Here in God's font hundreds have been made members of Christ and been given a new life in Him. Here we have been strengthened for the battle by the grace of the Holy Spirit bestowed through the laying on of the Bishop's hands in Confirmation. Here we feed upon the Bread of Life; here we know that our prayers are borne to God's throne even as the incense rises in fragrant

clouds; here we hear Christ Himself through His minister speaking to us the word of forgiveness. For here we break through those bonds which hold us down to earth. Here we touch, though it be but for a moment, the very fringe of Heaven itself. We rejoice in the Church, we love the Church—*this* church—because it is to us not a concert hall, or a club house, or a pleasant diversion, but because it is the outward manifestation in this place of that greater prize of the divine and holy Catholic Church; because it is in its essence no human thing at all, but something filled with the power of the Spirit of God,—with the presence of Christ Himself. It cannot be destroyed. For though men may rob the Church of outward treasures, they cannot touch her inner life. Her real glories are unseen, but very real.

The Church—our Church—is no mere human society. It is a divine creation. For her our Lord poured out his life-blood:

> "From heaven He came and sought her
> To be His holy bride
> With His own blood He bought her
> And for her life He died."

In her we find the storehouse of grace and truth because He and she are one. When she speaks to us she speaks with the authority of her Head, Jesus Christ. We love the Church. We obey the Church. We believe in the Church. We exalt the Church. We cannot set the Church against Christ. We cannot honour the Church too much; for the Holy Catholic Church is no other than Christ Himself—the Church which is His Body.

Easter in Sagada

IN Sagada there is no egg-rolling on Easter Monday, children do not receive chocolate bunnies, women do not plague their menfolk to go out to kill a snake so that they may have a shiny white snake backbone entwined in their hair when they attend church Easter morning, and men do not use tooth-paste to polish up their dog-teeth neckties, and no one parades up and down the main lanes in the towns to exhibit Spring finery. Nevertheless, it is evident even to the casual observer that an unusual season is at hand.

Since Passion Sunday a steady stream of penitents has been pouring into the Confessionals. Perhaps a capital "C" is misleading. The regular confessionals in the churches have been used less this year than improvised confessionals in the most thickly settled parts of the towns themselves. We have been going to the people, rather than wait for them to come to us. It is not that we fear that they will not remember their Christian duty of making a good confession before the great Paschal Feast, for they know full well that the victory of the Cross cannot be properly celebrated by those who do not seek God's forgiveness for sin in Christ's appointed way. We have been seeking them out at convenient times simply to avoid the unseemly rush to the confessional at the last minute. When one hundred people or more present themselves for confession fifteen minutes before appointed service time, some of them are bound to be disappointed. Catechists' houses, public squares, private homes, well-traveled roads, all of these have been used as confessionals during the past few weeks. With no embarrassment penitents have knelt before the priest in the sight of their neighbors. They have made their confessions and then quietly knelt beneath a near-by tree to say their penances. Their example has inspired others. Men and women who have been careless for years in the performance of their Christian duties have come to the priest and, with tears rolling down their cheeks, have owned up to their sins.

In the town of Bagnen I picked places central to groups of houses and, after hearing the confessions of the people in the immediate neighborhood, went on to other such places. One site I chose was a level field beneath a majestic pine tree. That evening, while I was setting up my cot in the sacristy of the church, the native teacher told me that one of the pagan leaders of the town was grumbling mightily because I had heard the confessions of Christians beneath a tree considered sacred by the pagans. The next morning, after Mass, I asked the assembled old men whether they shared the indignation of the man who had complained. Two of their number were unbaptized. One of these assured me that it was the general opinion of the townspeople, baptized or unbaptized, that Christian prayers could profane no spot; but that, on the contrary, that tree would be held in higher regard by the pagans, for its sanctity was now from a two-fold source. His attitude was characteristic of that of the unbaptized elders of the nearer Sagada towns. In every way they, the real rulers of the towns, co-operated with Fr Rose as he visited the towns during Passiontide to hear confessions.

That we have thus far heard more confessions this year during the holy season than for some years past, despite the fact that there are only two priests in the place of the usual four, must be attributed to the splendid aid given by the High School children and the candidates for the native ministry. They have been indefatigable. Day after day, night after night, they have been visiting the towns preparing the people for the coming of the priests. Necessarily, our activities have been limited to the towns served by the central church in Sagada and those outstations within an hour of Sagada. Had there been four stations manned by priests—as there are normally, instead of the two —the results would have been more gratifying. However, since the more remote towns have not been approached at all as yet, it is safe to estimate that by the time the 1934 Easter services are a thing of the past, we shall have heard the confessions of fully two thousand of the four thousand and more communicants

we list. When it is remembered that more than a thousand communicants are to be found in Agaoa, Banaao, Katengan, Bantey, Masla and Lubong—towns which we cannot visit even during Eastertide—it will be seen that the percentage of accessible Christians making their Easter confessions is extremely large.

Congregations at home might resent having to celebrate Palm Sunday or Easter on days other than Sunday. The Church Calendar cannot be observed scrupulously here. This year I had three Palm Sunday Eucharists and Processions. On Saturday I anticipated the day at Bagnen, on Sunday I observed it in Tadian, and on Monday I had it for the benefit of people in Suyo and the neighboring towns. In the meanwhile, the people of Sagada, Besao and Tanulong came into Sagada on the day itself to remember it. By those who have been on the staff here for twenty years, it was said that never in their time have they seen as many people in the church.

I have sometimes wondered why it is that the palms in the forest near by never attain full growth. I found out this year. We are hard put to it to find enough each year to supply the Church for the Palm Sunday needs. On the way from Bagnen to Tadian we pass through a dense jungle. On Saturday after the Mass in Bagnen, my native companion and I were on the alert for decent sized palms for us in Tadian. Whenever we saw a likely looking branch we left the trail and went into the thicket for it. It was rather thrilling to realize that it must have been in such a way that the children of Jerusalem collected palm branches on that first Palm Sunday long ago.

The Holy Week services in Sagada have been sufficiently well advertised to need no further notice. The variations of them that we follow in the outstations are interesting. In Tadian we at present rent a house for services. We are at last building a large stone church there to accommodate our people, but that will not be ready for another seven months. We proceeded from the temporary altar in an upper room through the dining room and kitchen out the back door and around the

house, carrying palms and singing the one chant the people all know, *"Nagasat nan umali isnan Nagadan Apo Dios, mengasing id Sadilagit"* (Blessed is He who cometh in the Name of the Lord, Hosanna in the highest). The plain-song chant became rather monotonous after a few minutes, but it had to do. Very few of the people would have been able to read English, and none of the Palm Sunday hymns have been translated into Igorot.

On Maundy Thursday I visited Suyo. There, again, we had to adapt the services to the condition of the people. We were helped greatly, however, by the presence of several Mission school-girls who had been "lent" to us for the purpose of singing the traditional "Passion". The "Passion" can refer to only one thing in the Philippines. It is an enormous rhyming presentation of God's preparation for the Atonement, of Christ's ministry, and of His sufferings. Written in one of the lowland dialects—Ilocano—it is sung to a peculiar wailing tone. If it were to be sung at one sitting, it would take about thirty-six hours to complete. The people here look forward eagerly to Holy Week, for it is at that time especially that the "Passion" is sung, although sections of it are chanted throughout Lent. The Igorot and Ilocano dialects are sufficiently similar for the Igorots to be able to appreciate the chant.

After the Mass, the procession to the Altar of Repose, and the Maundy, our Suyo people took up their watch before the Blessed Sacrament. The catechists of the various towns served by Suyo had previously arranged to have town people take turns in watching. All through the day the people came and went. As long as the school girls were present, the "Passion" was sung. Towards evening I sent them back to Sagada and trusted to the town people to carry on the devotions. My trust was not misplaced. Their knowledge of prayers is limited, but throughout the night they carried on ceaseless adoration before the Altar. Before retiring for a few hours' rest at midnight, I noticed one old man huddled up in a corner of the Church.

Knowing that he had been busy all day rounding up the townsfolk, and that he was in need of rest, I said to him, "You are now tired, why don't you sleep? Others will remain awake to guard." Very indignantly he replied, "Before I became a Christian I often remained awake all night taking part in heathen customs. Why should I not do the same for our Lord?" After a five hour rest, when I returned to the Church to have the Good Friday services, I found him sitting there still, tired, but "watching".

Even at that unearthly hour, 5 A.M., a fair-sized crowd was present to take part in the Mass of the Presanctified. I waited until sunrise and then started. I had previously told the people that I would be compelled to have the Suyo services extremely early since I had to get back to Sagada to help Fr Rose with the services in the main Church. I had therefore instructed those who had told me that they would be unable to get to Suyo from the adjacent towns at the early hour set for services that they would have ample time to "hike" up to Sagada. When I arrived in Sagada at 8.30, I was happy to see that many of the people had made the trip up from Suyo.

Throughout these last days of Holy Weeks, the church in Sagada has housed larger crowds than ever before. Three staff members who have known the mission for fifteen years and more report that never before have they seen such enormous crowds.

Easter Wednesday

More towns have had their Easters. The three Masses here in Sagada on Easter Day were crowded. I celebrated the earliest service before leaving for Suyo, and there were fully three hundred communions made at that celebration. I am told that more than that number communicated at each of the two later services. In Suyo, all the people were unable to get into the church, and I had passed a good number of the Suyo people on the way up to Sagada as I galloped down the trail.

Immediately after Mass there, I "hiked" up the mountain to Data, one of our smallest out-stations. Throughout the day I wandered about the town hearing confessions, and on Monday we observed Easter. I returned to Sagada in time for lunch and then rode on to St Anne's, Besao. There, again the people flocked in to receive absolution that their communions on Tuesday might be worthy ones. Not a few of the hundred and more confessions I heard there on Monday afternoon were due directly to the passionate preaching of one of our native helpers, at present a student for the ministry. Braulio Tade had for notes nothing but a few verses describing our Lord's suffering, but with those before him, he started preaching. I had instructed him to work in as many illustrations as he possibly could, and to emphasize over and over again the meaning of the Crucifixion in the life of each individual. With but a moment's rest about every fifteen minutes, he carried on for nearly two hours. The people were fascinated by his presentation of the old story. So many presented themselves for confession that I was unable to hear them all. The next morning, before Mass, I started hearing more. As penitents continued to appear, and time wore on, afraid that the congregation would become restless and impatient, I started the services, having told those whose confessions I had not yet heard that I would resume confessions after Mass. And after Mass, I carried on.

It has been a glorious week, but it is not yet over. Fr Rose is at present in Tanulong, having Easter there, and when he returns to-morrow, I go on to three more stations.

The tourist sometimes asks, "Is all this expenditure of time and money worth it? Does Christianity really grip these people?" No one but a priest can answer that; and the priest, bound by the seal of silence in the confessional, cannot present the evidence that conclusively proves that Christianity does take root in the soul of the Igorot. Externally, the baptized Igorot and the pagan Igorot look alike. Internally, there is a world of difference. The Catholic faith has given to the one a sense

of sonship with God, a confidence that lifts him above the superstitious terrors of his brothers, and a character built on Christian principles. The Igorot *"kadao-yan"* hold the other a victim of fear. Would to God that we could answer their pleas for teaching and release them, too, from their terror of the spirit world! We can't. There is neither the staff nor the money necessary for augmenting the staff. But some day, God willing, the Church at home will realize what an opportunity lies before it in these rugged mountains and will pour men and money in to conquer them wholly for the Risen Lord.

We ask your prayers.

Clifford E. Barry Nobes
Priest-Associate, S.S.J.E.

Community Notes

The Home Province

WE rejoice at having the Father Superior home again after an absence of nine months in the Orient. In that time he has visited the missions in Hawaii, Japan, China and the Philippines, and everywhere he has gone he has been invited to preach and conduct retreats and hear confessions. He is greatly impressed with the need of religious communities in the mission field of the Church. In Japan, he established our two Japanese Fathers in a branch house of the Society in the diocese of North Tokyo—a house which we hope to strengthen soon with additional Fathers and Brothers who, God willing, will be sent out to Japan this autumn.

The Father Superior, after a brief visit with the Fathers of our Society in India, came home by way of the Holy Land and Italy and arrived in New York on the *S.S. Conte di Savoia* on June 7.

✠

The annual retreat of the Society will be held at the Mother House in Cambridge from July 23 to August 4, inclusive. Father Morse will be the conductor of the retreat.

✠

The prayers of our friends are asked for Father James Takeda who, God willing, will make his solemn profession in holy religion at the close of the retreat. He is the third Japanese priest to become a member of our Society.

✠

On the Feast of the Visitation of Our Lady, July 2, Brother Edward George took his first annual vows at the Mother House.

✠

We congratulate Father Williams, the Superior of St Mary's House, New York City, on his election to the presidency of the New York branch of the Clerical Union, commonly known as the Catholic Club.

The Canadian Province

Brother Horace George took his first annual vows on May 12, and on May 26 Mr Lawrence Frith and Mr Hubert Hunt were clothed as novices of the Society.

✠

The Bishop of Algoma has set August 4 as the date for Brother Richard's ordination to the diaconate and also that of Mr W. W. Jarvis, our resident Associate and co-worker. The ordinations will take place in the Society's church at Bracebridge. Brother Richard will then be known in our Society as Brother Morley. He will take his first annual vows this Summer.

✠

Several new missions have been opened in neglected districts. The experiment of having the Brothers take charge of missions has more than justified itself.

✠

Lewisham is a settlement that is very remote. In the spring of the year it can only be reached by walking the last part of the journey. Forty years ago the people built themselves a church, and a priest ministered to them. Unfortunately a new priest came who would not keep up the services since the people were too poor to pay more than a tiny stipend. He took their church down, and it was made into a stable at the place where he lived. Petitions to have their services continued produced no effect. Gradually the settlement shrank so that at one time only a single family remained. Then, one by one, they began to come back, driven by the hard times. A few others also came, and there are now a dozen or more families. Last winter a few people from Lewisham managed to get to Bracebridge. They had heard of the Fathers, and, seeing a Brother in his habit on the main street, they appealed to him to come and give them a service. Their dead had been buried without any religious service, and they had been unable to get anyone to come and minister to them. As soon as possible the Brother made the long and tiring journey to visit them and started a service in the school

GARDEN AND SHRINE OF ST FRANCIS
CAMBRIDGE

ST FRANCIS' HOUSE, CAMBRIDGE

FATHER SAKURAI AND FATHER KIMURA
IKEBUKURO, TOKYO

house. He led the people to the old church site and said some prayers there. Although there had been no previous notice of the service half of the population were present. Unfortunately a regular "Kentucky feud" is in progress which divides the tiny settlement into two warring camps. Is it any wonder when one thinks of the hardships, the long winters, the isolation, all endured without any aid from religion?

✤

A SIMPLE camp building for boys has been put up, and we hope to have the means for opening a cook house before the camp opens.

✤

THE buildings we erected last autumn have been finished inside sufficiently to be used. There is still more that needs to be done to them when money is available. There are such great opportunities here. We have the men to carry out the work. We must be patient and wait for the means. It is well that poverty should be made real to us.

✤

SEVERAL beautiful gifts have been received for our church: a sacristy bell in wrought metal from the Curri workshop in Bridgeport, Connecticut; vestments and ornaments from Father Banfil of Milford, New Hampshire; a placque from the studio of Mr Frederic Parsons of Waban, Massachusetts; and a complete set of green vestments for High Mass from the Church of St Mary the Virgin, New York City.

✤

THE Gregorian Association of Canada is holding its annual meetings at the Mission House at Bracebridge, July 9 to 13.

SAN FRANCISCO

IT will not take long to sketch the summer activities of the Fathers in the Pacific Province. The work and the services at the Church of the Advent, and with St Cyprian's, go on during the summer months with no change from the rest of the year.

There is very little difference in our congregations at services the year round. Our people are not the kind who go away for the summer.

✤

One disadvantage of living in a perfect climate is that we have no excuse for ever going elsewhere, unless it be to combine pleasure with the business (about the only sport open to religious) as the Fathers used to do quite often in times past, acting as chaplains at summer conferences. But that work has fallen off of late years.

However, the Father Provincial has been invited to give a course of lectures at the Evergreen Summer Conference in Colorado during the month of August. He will also act as Chaplain to the conference.

Father Forbes is again planning to spend two weeks in June with the Boys' Camp conducted by the Brotherhood of St Andrew at Bolinas, on the coast just north of San Francisco. His official title is "First Aid Administer", but with the Father that means spiritual aid as well as medical, or surgical. He has done it for years and knows the work.

The rest of us will stay put.

✤

On Whitsunday this year at the High Mass in the Church, we used the Liturgy of 1549, with Merbecke's music. Both the music and the ceremonial were beautifully done, and it made a very pleasing and instructive change for the people. But we felt more than ever before our lack of a set of red vestments for High Mass.

✤

The report of a parish dinner may be as dreary as that affair generally is itself. But the dinner put on by the Fathers a few weeks ago to raise money for the church was very different. In fact it was the most "different" thing remembered here. It was an Italian dinner instigated, cooked, and served by the Father Provincial himself, who has lately developed quite a flair for

things Italian. Just one hundred tickets were printed and all sold and paid for three days before the event. Nobody got in without a ticket, not even the Fathers. Father McDonald was door-keeper. Father Forbes presided, and Brother Isaac stayed the company with flagons, at ten cents a glass extra. The vestry waited on the tables. The ladies of the parish exercised admirable restraint, not even coming near the kitchen. The tables were laid with red, white and green crepe paper cloths, and decked with fragrant honeysuckle, a sight and smell that would have gladdened any Italian heart. Two Italians actually came, our butcher and his wife. The meal began with minestrone and ended with Gorgonzola cheese, with many mysterious and highly seasoned dishes in between. The drink was an excellent grade of dry wine pertinent to the food. No distracting speeches or amusements interrupted the calm and measured replenishing of our guests. It was an evening given up to food, drink and cordial conversation. They sat down to eat and drink, and instead of rising up to play games, they just leaned back and enjoyed themselves and each other. Everything needed for the dinner was donated by the tradespeople with whom the Fathers deal—except the chairs, which were furnished by our good friend and neighbour, the undertaker.

Tokyo

Father Sakurai writes to us on May 21,

"It is getting warm here now, and we are speeding up our literary work. You may be interested to know that our Plainsong Kenkyu Kwai is preparing to publish a Japanese version of the *Missa Marialis* and of the *Requiem* in the autumn, together with several Eucharistic hymns and the *Absolutions of the Dead*. Fr Murata has been working hard for them, and Mr Sonobe is considering financing the publication.

"The House of Bishops which met in March appointed me to be on the Commission on the Sei Ko Kwai Service Book. I am one of the least capable persons on music, but I may be able to

be an instrument in introducing plainsong to the Japanese Church, with the help of friends. The three dioceses around Tokyo will have their first choir festival in the chapel of St Paul's University on June 5 and 6. I am on the advisory committee and am helping 'behind the curtain.'

"Father Takeda sent me from Cambridge a few weeks ago on editorial comment from the *American Church Monthly* on my article on Oriental Religions which appeared in the number of COWLEY. I am pleased that it should have had such favourable notice."

✠

A LETTER from Father Kimura, dated May 23, tells us something of the new house in which the Fathers are living, and includes a photograph which we are reproducing in this number:

"The picture enclosed was taken recently by one of our visitors. The house is a typical modern building in Japan, somewhat western in its external appearance, but with the inside arrangement Japanese. It is coated with yellow cement and roofed with green tiles. The room of which you see the windows just back of my head is used for our common room. The chapel is located at the left of the porch. The windows upstairs are in Fr Sakurai's room. There is another room next to his that is occupied by me. You see what a muddy road we have in front of our house!

"I have now finished the translation of Fr Longridge's book *Ignatian Retreats for Lay People,* and it will be discussed at a meeting of committees of the Church Publishing Society day after tomorrow. The retreat movement is not yet popular in Japan, and I suppose we cannot expect much demand for such a book at present. I have little hope that it will pass the committee, although one of the members who is to introduce it endorses it enthusiastically."

Notices of Books

ANIMA CHRISTI. A Little Treatise on the Spiritual Life. By H. Leonard Pass, M.A., B.D., Canon of Chichester. (*London: S.P.C.K.,* 1934.) Cloth. Pp. 304. 6 shillings.

THIS book should be a source of encouragement to many. As an artist might interpret the mind of an architect who had conceived a magnificent cathedral, by producing a finished picture of it long before the building was completed, so Canon Pass has here given us a complete picture of the Christian life from its inception to its consummation in the attainment of the Beatific Vision. As the foundation of his sketch, he has taken the *Anima Christi,* a prayer as dear and as familiar to Catholics as the *Pater* or the *Ave,* and has filled in the details by unfolding in each chapter the meaning of the individual petitions of this great prayer. By thus looking at a complete picture of the Christian life we get a true perspective of our individual relation to the Head and our final fellowship with the whole company of heaven.

We believe that this book is one of which the Anglican Church can be justly proud. The author has interpreted the fundamental conceptions of Christian theology in a masterly and scholarly way. In so doing he has brought the traditional Catholic teachings in line with modern thought. In his Epilogue he arrives at the following conclusion which will find an echo in the hearts of many who read this book. He says: "The Catholic Church is the one living and vital force in the world which stands to-day for the unity of the human race, and for our responsibility to one another, as members of a common family, which must ultimately claim the allegiance of all mankind."

In the Appendix will be found a very valuable note on the "Authorship, Date, Text, and Versions of the *Anima Christi.*"

J. W.

PRAYER AND HOLINESS: The Teaching of the Ven. Augustine Baker thereon. By Dom B. Weld-Blundell, Monk of Fort Augustus Abbey. (*New York: Benziger Brothers,* 1933.) Cloth. Pp. xx + 95. $1.75.

TO those who have read and learned to love Fr Baker's *Sancta Sophia* as compiled by Cressy this recension may prove in many ways to be disappointing. Dom Weld-Blundell has undertaken a dif-

ficult task. *Sancta Sophia* itself is considered a classic by those interested in the life of prayer and contemplation. The introduction to this smaller book states that *Prayer and Holiness* is an attempt to "produce a readable interpretation of the Venerable Mystic's teaching." The reviewer feels that a great deal of the beauty and charm of the original has been lost in attempting to condense the subject matter. In many instances the old-fashioned theological terms and phraseology have been retained but not "interpreted."

To those who have not yet read *Sancta Sophia,* the chapter on "The Excellence of Internal Affective Prayer" should be very helpful and illuminating. The introduction to this volume is interesting and valuable because it gives a clear, concise picture of Fr Baker's life.

J. W.

THE MYSTICAL DOCTRINE OF ST JOHN OF THE CROSS. An abridgement made by C. H., with an introduction by R. H. J. Steuart, S.J. (*New York: Sheed & Ward,* 1934.) Boards. Pp. xxxiii + 213. $1.50

THIS abridgement of the works of St John of the Cross is a very valuable book—valuable for two distinct classes of readers: those who feel they should be conversant with the teachings of St John, and those who aspire to the contemplative life. While the translation is based on the Spanish text, the arrangement, the selection of passages and sub-headings have been taken from the French work (*Abrégé de toute la doctrine mystique de S. Jean de la Croix*) with relevant passages from the well-known English translation of David Lewis and revised by Dom Benedict Zimmerman, O.D.C.

No commentary has been attempted. The passages have been selected with such care that St John is allowed to speak for himself, and no essential point of his doctrine has been omitted. The introduction by Fi. Steuart, S.J. and the compiler's Preface give a resumé of St John's teachings and meet in a very clear and convincing manner the ordinary objections which are raised regarding the practice of and aspiration to the contemplative life.

The book is small and compact, and yet the print is good and easy to read. The price is very moderate.

J. W.

COLLOQUIES AND PRAYERS FOR HOLY COMMUNION. From the Writings of the late Rev. R. M. Benson, S.S.J.E. Compiled by the Rev. G. T. Pulley, S.S.J.E. with a foreword by the Rev. W. B. O'Brien, S.S.J.E. Superior General. (*Milwaukee: Morehouse,* 1934.) Cloth. Pp. 59. $1.

THIS little book is definitely a valuable contribution to Anglican devotional literature. In arranging these thoughts and prayers from the writings of Fr Benson in the form of colloquies, Fr Pulley has presented fundamental Catholic truths regarding the Blessed Sacrament in an impersonal and at the same time distinctly personal manner: impersonal because the individual identity of the author is merged in the universal truth of his message; distinctly personal, because each individual soul can feel that he is a sharer in this eternity which for the Christian begins in time, here and now, at his baptism. Nevertheless, we recognize at once that these thoughts are from the pen of a saint and master of the spiritual life. We cannot fail to see his kinship in thought with other great lovers of the Blessed Sacrament, such as the Cure d'Ars or Thomas à Kempis.

As Catholics in the Anglican communion we are often faced with the difficulty of presenting the Catholic belief regarding the Blessed Sacrament to those of our own Communion who have been brought up in parishes where the Protestant emphasis has been strong. In these colloquies and prayers we have well-developed Catholic thoughts on the Holy Eucharist which are based upon the words of institution and the *Gospel of St John.* We can therefore, without fear of prejudice, highly recommend these colloquies to all Churchmen for their consideration. As Fr O'Brien states in the foreword, "This little book is not intended to be another manual of preparation for Holy Communion; but it is hoped that these prayers, drawn from Fr Benson's writings, may supply to those who practise meditation some considerations upon the mystery of that Heavenly Food by which we are made partakers of eternal life . . . Their use may also facilitate the passing from meditation to a more affective form of prayer."

This little book is attractively bound with an exquisite reproduction of "The Mass of S. Giles" as a frontispiece. The price is reasonable, and it should prove a popular gift book.

J. W.

THE BOOK OF CHRISTIAN CLASSICS. Edited with an Introduction by Michael Williams. (*New York: Liveright, Inc.,* 1933.) Cloth. Pp. 466.

THE WAY TO GOD. Selected and Edited by Sir James Marchant, K.B.E. (*London: Burns Oates and Washbourne,* 1932.) Cloth. Pp. 311. 12 shillings, 6 pence.

WE welcome these two anthologies and recommend them highly to the readers of COWLEY because we feel that they are of great educational and spiritual value. An eminent psychiatrist and priest in a recent book [*Priest or Pagan.* By John Rathbone Oliver. (Alfred A. Knopf.)] has one of his characters make the following statement: "Think of the emotional forces that are stirred up and let loose at a big football game! Why can't Christianity—Catholic Christianity—get the same reactions?" If the youth of to-day could understand that in Catholic Christianity we have the fullest and highest expression of Reality possible, because in Jesus Christ and in the Church, which is his His Body, we have the totality of revealed truth, this reaction might take place. In the last analysis each individual soul can only apprehend and appropriate to itself this truth through the teaching of the Holy Spirit. Our Lord Himself bore witness to this fact, when, at the historic conference at Caesarea-Philippi, St Peter proclaimed his belief in our Lord's divinity, He turned to him and said: "Blessed art thou, Simon Bar-jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." Education is, however, an important secondary force in the apprehension of truth.

The purpose of *The Book of Christian Classics* is to provide insight into the traditional Christian concept of the spiritual life. The material is arranged in an interesting and dramatic way. The first section offers vivid examples of personal records of spiritual experience derived largely from the lives of the saints. Following this are excerpts from the counsel of prominent masters of the spiritual life. The third and fourth sections give selections from English writers and are representative of various shades of thought and experience. The thought here represented is fundamentally Catholic in its principles rather than Protestant. The book is concluded with some very fine selections of poetry. All these selections, both prose and poetry, emphasize experience instead of doctrine and for that reason should have a

particular appeal to the youth of the Church. This book will be a valuable addition to any library. We especially recommend it for Church school libraries.

The Way to God is somewhat more limited in its appeal. It presupposes a well-grounded concept of the spiritual life and is designed to develop that life to the fullest extent. The excerpts show the way to God as the master guides of the spiritual life have seen and followed it. The editor, Sir James Marchant, makes the following appeal to the reader: "After reading this volume through several times, the reader should select the works he desires to study as a whole, and obtain and try to master them, one by one."

J. W.

THE GOLDEN PROLOGUE. By W. H. G. Holmes. (*Milwaukee: Morehouse,* 1932.) Pp. lx + 74. Board, 60 cents.

FOR anyone wishing a brief but stimulating devotional study of the ever-glorious prologue to the "Last Gospel", this little book admirably fulfills the want. Its practical contents are presented in a terse and interesting style. The purpose of the instructions is to stimulate their readers to use this familiar portion of Holy Scripture as the basis for their mental prayer. They are particularly well-suited for their purpose.

R. D. R.

THE VISION OF VICTORY. By The Right Rev. Richard H. Nelson. (*Milwaukee: Morehouse,* 1931). Pp. xii + 213. Cloth, $2.50.

THIS "Interpretation of the Book of Revelation" is the last work of the late Bishop of Albany. The text is divided into sections according to subject matter and each group of verses is followed by an exegetical consideration of their contents. The result is a running commentary which has for its aim the translation of the original message into terms of special significance for the present day. It lacks the originality and freshness of thought which the aim as set forth in the Preface leads one to expect.

R. D. R.

THE LIVING TEMPLE. By the Rev. William H. Dunphy. (*Milwaukee: Morehouse,* 1933.) Pp. xii + 278. $1.75.

FATHER DUNPHY says a great many things about the Church that ought to be said, and says them very well indeed. The book is the more interesting as the author has drawn largely on the work

of Orthodox scholars and theologians unfamiliar to most Anglicans. In one or two instances, his attitude toward the official teaching of the Latin Church seems a bit biased; but the book deserves to be widely read and ought to be a real aid in effecting the reunion of the Churches in communion with Constantinople and Canterbury.

E. H. M.

RADIO TALKS ON RELIGION. First and Second Series. Edited by Leonard Hodgson. (*Milwaukee: Morehouse,* 1934.) First Series, pp. xiv + 182. Second Series, pp. viii + 166. Cloth, $1.75 each.

HERE in two brief, readable volumes is a splendid opportunity for our readers to view the solid foundations that form the intellectual basis of Christianity. They appeal definitely to the reader's mind, not his emotions, but they will stir up a sense of joy as, in reading them, he finds his faith justified, strengthened, and warmed. Here are sound reasons for our faith in God, for patterning our lives after the life of our Saviour, for combating evil, for our hope of immortality. These concise, meaty addresses should be read by Catholics, then loaned to friends who falter in deciding for Christ and His Church or even in accepting any form of Christianity. We commend them earnestly.

H. J. M.

HOW TO ENJOY THE BIBLE. By Anthony C. Deane. (*Hodder & Stoughton.*) Cloth. Pp. 188. 85 cents.

CANON Deane has written an excellent non-technical book of explanation which will assist those who read the Bible regularly to a fuller understanding and a greater appreciation of its beauty. For those who do not read Scripture at all, this is an excellent introduction, and it is to be hoped an incentive to wider reading.

The book itself avoids dogmatic subtleties by referring such judgments to the reader. There are one or two minor lapses in style, but these are relatively unimportant. The author realizes that the Bible is too often associated with stuffy Sunday afternoons, and endeavors to show, not what a duty, but what a variegated source of enjoyment the Book can be.

F. H.

ADVENTURES OF THE WHITE GIRL IN HER SEARCH FOR GOD. By Charles Herbert Maxwell. (*Milwaukee: Morehouse,* 1933.) Cloth. Pp. 30. 75 cents.

MR Maxwell has indeed put before us a brilliant and entertaining reply to Bernard Shaw's *Adventures of the Black Girl in her Search for God.* We are led to feel from the first few paragraphs of this delightful book that Mr Maxwell is sufficiently acquainted with the Paradoxical Dramatist to present an adequate answer to all the Irishman has attempted to disprove. The author has briefly, in well-chosen, subtle words, accomplished his purpose. We feel sure that we, with the white girl, need to renew our search for God and restore the many neglected pages of our Bibles and likewise reply to the Acrobatic Dramatist, "Thank you for bringing me on this search for God. It has not been quite as you said it would be, but we have found Him, and now at last life will be really worth living."

A.

THE SPIRIT OF THE OXFORD MOVEMENT. By Christopher Dawson. (*New York: Sheed & Ward,* 1933.) Cloth. Pp. 144. $2.50.

HERE is far more than "just one more book on the Oxford Movement." Mr Dawson has taken us into the midst of the England of 1833 and made those momentous days stand clear against their true historic background. The book is not a critique but a dramatization of the twenty years leading up to the cataclysm of 1845-6. The viewpoint is objective and historical. He avoids the prejudices and shibboleths of the successors of the Tractarians, and provides a splendid corrective to the larger part of this year's writing, inevitably colored by the trends of Churchmanship today. The documents and records of Newman, Froude, Pusey and Keble, and the others, are allowed for the most part to tell their own story. What a fascinating tale it is when so lucidly set forth!

S. E.

CROSS AND CHALICE. By the Reverend G. F. Naylor. (*Milwaukee: Morehouse,* 1933.) Cloth. Pp. 95. 85 cents.

THESE two courses of Lenten sermons possess more than ordinary merit. Each address is hung on a symbol taken from Christian legend or from the Hebrew Passover ritual. The author has the gift of knowing how to present Christian piety as at once a challenge and an allurement. He has some very sound and searching things to

say about what many people miscall broadmindedness and about that modern sanctimony which would substitute social welfare for religion. Recognizing fully the temptations of sloth and worldliness that are often obstacles to prayer, he nevertheless maintains that a life of steadfast devotion is requisite for those worthy to be named Christians. Charmingly he shows how such a life can transmute even the dullest surroundings. His language is straightforward, his illustrations interesting. It will be regrettable if this book is not widely read.

W. T.

A PARSON'S THOUGHTS ON PAIN. By the Reverend Gordon Ernest Childs. (*Milwaukee*: *Morehouse,* 1933.) Paper. Pp. 72. 50 cents.

THE Bishop of Ely prefaces this modest book, which is a forceful contribution to a subject that directly or indirectly touches everybody. After years of invalidism, the author writes out of the wisdom of first-hand experience. Irremediable pain in our lives is a problem with but one solution, he avers, and that solution is the ready and devout acceptance of such pain in the spirit of the Divine Victim on Calvary. By offering our sufferings in union with His, we fulfill a cosmic purpose of God. Our pain can be turned into a means of untold grace both for ourselves and for others. The vocation of suffering may be disclosed some day as the greatest vocation of all. These propositions are the substance of the young vicar's essay. In a conversational manner, and with logic and deep earnestness, he impressively drives his points home. What he says is not new, but it merits wide attention because it is said well.

W. T.

IN THE LIGHT OF THE CROSS. By the Reverend Harold E. Hubbard, M.A., D.S.O., M.C. (*Milwaukee*: *Morehouse,* 1933.) Paper. Pp. 46. 50 cents.

THE BODY CRUCIFIED. By the Reverend G. P. Ford, M.A. (*Milwaukee*: *Morehouse,* 1933.) Paper. Pp. 60. 35 cents.

BOTH these little books deal with the Passion. The first consists of addresses on the Seven Last Words, with an introduction. It follows the conventional lines so far as arrangement and construction are concerned, and treats its subject simply and helpfully. *The Body Crucified* is more unusual in conception and execution. It comprises six meditations on various parts of our Lord's Body, one meditation

on the Body as a whole, an introduction, and a conclusion. Such work calls for a delicate hand, and the author has performed his work very skillfully. For example, in the second meditation, called "The Feet of Jesus," these members are made to suggest divers incidents and aspects of our Lord's life, and we are then led to contemplate the straying course our own wilful feet pursue. The principal lesson of the book is that "there is nothing wrong about the human body, nothing in itself sinful; if there had been, then our Lord could never have taken a human body." Father Ford gives the ancient truth a new—and very tasteful—vesture of words.

W. K.

THE SECRET OF THE LITTLE FLOWER. By Henri Ghéon. (*New York: Sheed & Ward,* 1934.) Cloth. Pp. x + 243. $1.75.

"SPIRITUAL writers only restate in words, and saints only re-live in deeds, those things which Christ said and did. . . . One of the principal duties of the saints throughout the ages is to incarnate anew, to dress in contemporary clothes, such ancient truths as are likely to be overlooked . . . ," says Henri Ghéon in commenting upon his initial resistance to the sentimental ideas which he felt surround the life and deeds of the Little Flower. We admire his intention to give us a picture of the real character of Teresa Martin, and we believe that he sincerely desired to honor her and make more friends for her among those who, like himself, have been repelled by much of the sentimentalism of the cultus which has developed about her to such an extent that it is hard many times to see the force of the truths which she lived.

Laudable as this purpose is, the author, in stressing the natural elements of her life, has gotten so far away from the divine element as to make that element seem almost negligible.

Henri Ghéon tells the story of her life in an interesting manner, but too often he reads into the story his own interpretation of simple thoughts and childish events which are quite at variance with her own interpretation of these events in her biography. He portrays her as a spoiled, proud, precocious child. In looking at her photograph he sees "the face of one who is firm and strong, tough and obstinate, imperative and victorious, who knows what she wants, who will want it till death, and who will not yield an inch from having her own way." "As she was, so she remained," he says, and continues, " . . . Bit

by little bit she traces her own will on the will of God." One gets the impression that she "forced" God to make her a saint.

In describing her life after she entered Carmel he says, "She had a frightening, artificial, willed happiness. . . . she *must* appear happy and cheerful; for the bride of the Most High to go about with a mournful face would be tantamount to a declaration that he was unkind to her . . . "

Such passages as these show that the writer has no adequate understanding of the mind and soul of this child who attained perfection through her utter renunciation of self in co-operation with the grace of God until her union with God became complete; nor has the writer any adequate understanding of the religious life, one of the marks of a true vocation being the presence of a supernatural joy, present even in the midst of intense suffering. It is impossible to assume or "force" this joy. It is a result of the partaking of the life of God. We feel that the general impression given in this book of the character of the Little Flower is unfair to her and dishonoring to the Religious Life.

J. W.

THE ENGLISH WAY. Studies in English Sanctity from St Bede to Newman. Edited by Maisie Ward. (*New York*: *Sheed & Ward*, 1933.) Cloth. Pp. 328. $2.50.

THIS book presents an intensely interesting collection of essays in biography from St Bede down to and including Cardinal Newman. The authors of these essays are well-known English writers such as Gervase Mathew, Dom David Knowles, Hilaire Belloc, G. K. Chesterton, E. I. Watkin and others. While the types they have selected and the styles and treatment of them differ widely, each has chosen characters who in his opinion are very English and very Catholic. This central fact justifies the title of the book, although no attempt is made to analyze the English way of being Catholic. After reading these essays the feeling is that England has always been definitely Catholic in her religious life in spite of the break at the Reformation. E. I. Watkin in his essay on Richard Crashaw says, "At that time Peterhouse was a centre of Laudian high churchmanship—not the Anglo-Catholicism of to-day, Catholic in everything but membership of the Catholic Church—but a deliberate compromise between Catholicism and Geneva." This is an interesting statement regarding the Anglo-Catholicism of to-day and will no doubt provoke some thought and comment.

J. W.

THOMAS MORE. By Daniel Sargent. (*New York: Sheed & Ward,* 1934.) Cloth. Pp. 300. $2.50.

THIS biography is the first complete study of Sir Thomas More that we have. The subject was a man of unusual gifts and charm whose entire life was permeated to a marked degree by the Christian Religion. As he was Lord Chancellor of England during part of the reign of Henry VIII, his devotion to Christ and the Church had to bear the brunt of the powerful forces at work in Church and State at that time. The book is well written and worth while. The author is obviously writing as a modern Roman Catholic in interpreting More's character, and perhaps attempts to make More somewhat more clear-sighted than he actually was as to the issues involved. It is not a great book, but it is a good one.

E. T. T.

FISH ON FRIDAY. By Leonard Feeney, S.J. (*New York: Sheed & Ward,* 1934.) Cloth. Pp. 214. $1.50.

IN these sketches Fr Feeney has proved himself a clever story-teller. His keen understanding of human nature makes it possible for him to sketch real characters and place them in natural situations, through which we see the humor and pathos of their lives.

These sketches are well adapted to reading aloud and will afford pleasant recreation. After reading them, one concludes quite naturally that it is fun to be a Catholic.

There is one character sketch of an Anglican priest which does not ring quite true, but this makes it just a little more humorous.

This book was the first choice of the Catholic Book Club for April.

J. W.

THE SACRIFICE. Meditations on the Life and Words of Jesus, the Incarnate Lord. By Benjamin Thomas Trego. (*Milwaukee: Morehouse.*) Pp. 148. Cloth, $2.00.

A GREAT theme beautifully presented in blank verse makes this a very attractive work. In eighteen poetical meditations the author traces the Divine Sacrifice from its beginning in prophetic announcements through its final fulfillment in the Ascended Christ. Those who enjoy poetry and would meditate upon the glorious truth of God's self-giving for us will want to read and re-read this excellent con-

tribution. In its pages the mind and heart are carried from heaven to earth and back to heaven, and are given a more perfect insight into the Father's self-giving love for man.

R. D. R.

ALTAR PANELS. Twenty Episodes in the Life of Christ. By Jay G. Sigmund. (*Milwaukee*: *Morehouse.*) Pp. 24. Boards, 60 cents.

HERE are twenty vignettes in verse, beginning with the Annunciation, ending with Mary's discovery of the Resurrection. Some are pretty, some are sentimental, one or two are really fine, such as:

> "Fear not, Mary:" an angel was speaking; . . .
> "The Lord God is weary of long seeking;
> Seeking for a Mother . . .
> Blessed art thou among women . . . "

And this, after the Last Supper:

> Outside the rounding moon hung, silver-white:
> Judas had gone to merge himself with night.

He does well with Bethlehem and Calvary, but tends to the sentimental in between. He has a deep reverence for the Blessed Virgin, and real devotion to her Divine Son. We like his glimpses into St Joseph's heart. There is much fineness in the book, often marred by a lack of facility in versifying. We look forward to Mr Sigmund's more developed efforts.

S. E.

The Fellowship of St John

THE Fellowship has for its object the binding into one association of work and prayer those who, while they give of their substance nd their energy for the furtherance of the life and work of the Society f St John the Evangelist, desire to have their part in the prayers and her good works that are offered in the Society to Almighty God. The ellowship is open to the laity, both men and women. The obligations re very simple, consisting mainly of daily prayer for the Society and its orks; a regular annual contribution to the Society; and the reception f Holy Communion, with intention for the Society, on the patronal feast f St John *ante Portam Latinam* (May 6), or within the octave.

Further information may be obtained from the Warden of the Fellowhip, the REVEREND FATHER HOFFMAN, S.S.J.E., St Francis' House, 980 Memorial Drive, Cambridge, Mass., or from the Fathers at any local House of the Society.

Associates S.S.J.E.

PRIESTS, and such laymen as desire to keep a rule of stricter obligations than that of the Fellowship, are admitted as Associates of the ociety of St John the Evangelist, after a short period of probation. The articulars of membership may be obtained upon application to the EVEREND FATHER SUPERIOR, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or to any Provincial Superior of the Society.

Requirements for Postulants

. We require that those who come to test their vocations with us should ring a baptismal certificate and, in the case of laymen, two references rom parish clergy.

. They must be of sound health, and, if required, be able to furnish a ertificate signed by a medical man.

. They must be free from engagements of debt or marriage.

"As many as receive the Word of God become the sons of God by participation of His grace. It is on this grace of the divine call that we nust rely for the accomplishment of any work that we undertake. No one,

therefore, can be eligible into our Society unless there be sufficient ev dence that he has received a call from God to this life and work; nor anyone to be rejected because some one particular gift may be wantin to him. God is abundantly able to supply every defect in those to who His Word comes." *The Rule of Life, Ch. I.*

Those who come to test their vocations in the Religious Life must ex pect to perform cheerfully whatever duties are assigned to them, to b practised in bearing all kinds of humiliations and to be trained to liv simply with the desire of the glory of God. Obedience, humility an fervour in prayer are the certain signs for which we look in every tru vocation to the consecrated Life of the Evangelical Counsels.

Cowley Editorial Notices:

COWLEY is issued quarterly, at the four seasons. Unless otherwis instructed, all subscriptions are reckoned as beginning with th current number, and terminating with the fourth number following.

Copies of many of the earlier numbers can be furnished by the Sec retary upon request.

CHANGE OF ADDRESS. Subscribers are particularly requested t send to the Secretary at Cambridge prompt notice of any permanen change of address.

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LITERARY CONTRIBUTIONS on subjects religious and missionar are invited for insertion in the pages of COWLEY, if suitable. All copy— papers, reviews, etc.—must be sent in a month before publication eac quarter, i.e., not later than the twenty-fifth day of November, Februar May and August. No manuscripts will be returned unless accompanie by stamped addressed envelope. Literary contributions, books for reviev and exchange publications should be sent to the Editor, *The Reverend Father Dale, S.S.J.E., St Mary's House,* 144 *West* 47*th Street, New York, N. Y.*

General Information

CORRESPONDENCE for the Father Superior should be addressed to *St Francis' House,* 980 *Memorial Drive, Cambridge, Mass.*

Donations and subscriptions for the works of the Society are thankfully received. Those designated for any work in the Home Province should be sent directly to the FATHER SUPERIOR, 980 Memorial Drive, Cambridge, Mass.

Contributions for the Society's work in the Pacific Province should be sent to the REVEREND FATHER VIALL, S.S.J.E., Provincial, 162 Hickory Street, San Francisco, California.

Contributions for the Society's work in the Canadian Province should be sent to the REVEREND FATHER PALMER, S.S.J.E., Provincial, House of the Transfiguration, Bracebridge, Ontario, Canada.

The Cable Address of the Society in America is: EVANGELIST, BOSTON.

Guests are received at our several Houses for purposes of devotion and retreat. In order to assure prompt attention, applications should be addressed to the REVEREND FATHER GUESTMASTER, and not to individual Fathers.

Address all orders and communications concerning publications to: THE SECRETARY, S.S.J.E., 980 *Memorial Drive, Cambridge, Mass.*

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A NEW AND REVISED EDITION

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THE object of this brochure is to give information to the many who make inquiries as to the history, object and aim of the Society of St John the Evangelist, commonly known as the Cowley Fathers, and to explain briefly something of the duties of a Religious in the Society.

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